THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.*"—ECCLES. 7: 8, 9, 10.

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THE DIVINE IDEAL IN THE GOSPELS.

CHRIST, as seen in the Gospels, is the manifestation of a feeling in God that is eternal—the incarnation of a love which had no beginning in the past, and will have no end in the future. This is the essential idea in the title Son of God, which Christ permitted and encouraged men to address to Him. But the Gospels not only reveal a feeling in relation to men on the part of God which is eternal, they hold up an *ideal* for men which is also eternal. This is the idea which lies at the root of the name, Son of Man, by which Christ always, or nearly always, spoke of Himself. In Him the Divine ideal for humanity is incarnate, and set in our midst so as to be visible to men. Thus it is clothed with all the eloqnence of life—an eloquence so simple as to be within the comprehension of all, so that the wayfaring man, though a fool, need not err therein. Where philosophies of life have failed, the "Word which had breath" has succeeded in touching and inspiring men to strive after holier manhood.

And here it is needful to remind ourselves that God's ideal *for* men, as *His love to* them, is of a necessity unchanging. Indeed, to say that it is Divine is only another way of saying that it is eternal. The Divine thought concerning man, like the Divine feeling toward him, is incapable of change. The mode of its *manifestation* may be a *progressive* one, beginning low and gradually rising higher until its perfection is reached in the Son of man, but that is only a concession to human weakness, and by no means indicates any change in the Divine ideal. The earthly parent has only one ideal for his child, but the method of its attainment grows from the simple treatment of childhood to its full unfolding as the years

of manhood are reached; but there is *one* ideal deep in the parent's heart, beneath the everchanging culture of his child's nature. And in the childhood of the race man was treated as a child, since not until "the fulness of the times" had come was he able to bear the full unfolding of the Divine purpose concerning him. Then, and not till then, was he able to endure the vision of the Son of Man. In Him the Divine purpose for humanity in all its fulness was revealed. And therefore it is that Jesus Christ is not for an age but for all time. Although he appeared in the midst of a civilization which to us is past; He is not merely a man of the past; a type for ancient, but for modern, life; suited to the East but not to the West; to plain men dwelling, like Jacob, in tents; but not for those set, like ourselves, in the midst of the complex civilization of this nineteenth century. This was clearly discerned by the profound mind of St. Paul, when he declared, "In Him there is neither Greek nor Jew, Barbarian, Scythian, Bond nor Free." He belonged exclusively to none of these. Jew according to the flesh though He was, yet His humanity reached beyond the narrow bounds of Judaism. The great painters of all ages seem to have felt this, since they rarely, if ever, paint Him with the features so universally characteristic of the Jew. We do not remember a single portrayal of Christ on any canvas with the Jewish cast of features. In some of these the Rabbis grouped around him are Jewish in every lineament of their faces; but when we reach the Christ, these are conspicuous by their absence. Even the one portrait which has some slight claim to be a true representation of Him is without Jewish features. Thus, whether intentionally or unintentionally, we cannot tell, the painters have set forth a truth of surpassing moment—the great truth which the Gospels confirm by their record of a life running along lines deeply human, scarcely touching the things about which men of necessity differ, but rather those in which all agree. For, after all, down far below the race distinctions, the callings, the differing ways of men, *there is a humanity* which "makes the whole world kin." Men may be rich or poor, learned or ignorant, workers with the hand or brain, their lot cast in office, or factory, or store, in savage or civilized lands, but beneath there is the realm of human nature in which they are all united. Whatever the surface differences may be, within their hearts ambition, envy, jealousy, love, joy, faith, struggle for the mastery. These are found under fustian and broad cloth—under the peasant's tunic and the monarch's robe. And it is to this deeper nature Christ makes His appeal, and of which He would be the Leader. He is concerned not with the surface but with the depths of our nature. This is the sphere for His influence. He would train, not the eye or the hand, or the ear—although His work in the long run reaches and quickens all these—but the *heart*. He would not make traders, or doctors, or artisans, but *men*. Behind the calling, the nationality, the possessions, the attainments, stands the *manhood* which Christ would train. And in Him we may see what God would have us, as men, become. The manhood is the realm in which the Spirit of Christ is to reign. And, therefore, it is that His ideal never grows old, and is just as fresh to-day as it was in the first year of our era, when He tarried in our midst. If He had only shown men how to be shepherds, or scribes, or

workers with the hand or brain, since in the course of the ages the *methods* of all these have altered, His work would have become obsolete. The carpenter's trade, at which Christ seems to have worked, has since then been revolutionised; we could not learn of Him how to make ploughs (He is said to have made wooden ones, and no farmer would now use such) nor how to build houses, for we do not build them as in the east; but none the less we *may learn* of Him how to be *men* after a Divine pattern—if not how to *work*, yet how to *live*—"what manner of persons we ought to be in all holy conversation and godliness." The "Son of God," who was also "Son of man," will show us how, amid all our earthly service, "our citizenship may be in heaven."

This is true both of His example and precepts. In His example it is the "Son of Man," not the Son of the East that is ever apparent. This is one of the great points of difference between Him and the great leaders of other faiths—Buddha, Mahomet, Confucius. They belong to the race from which they sprang. Buddha is the son of India, Mahomet of Arabia, Confucius of China. Their spell is broken where they reach beyond the ethnic conditions out of which they sprang. It is impossible to imagine Buddha supreme in England, or Mahomet in Germany, or Confucius in the United States. The Western mind is untouched by these Eastern ideals. But Christ stretches out His hands to both East *and* West; yea, His hold of the West is mightier than of the East, to which, according to the flesh, He belonged. If we may so put it—His headquarters—the chief propaganda of His faith, are in lands remotest both as to place and character from that in which it took its rise. And the secret of this lies in the fact that He is "*Son of Man*," and so holds the key to the hearts, not of a race, but of the world.

And it is not otherwise with *His Precepts*. They are translatable into every tongue. They fit into the idiom of every language; they adapt themselves to every nationality. The ordinary Englishman can make nothing of the Vedas, or the Koran, or the Zendovesta. They are curiosities for the scholar or the student of comparative religions, but they do not become the current coin of the English market. But the words of Christ enter and influence men who still cling to other faiths. It would seem that they are mightier among the followers of Chunder Sen in India than even those of their own sacred books, whilst they are gradually spreading themselves and transforming the faith and life of men all over the world. Thus time is on the side of Christ and His words. And why is it thus? Surely because like a master-key they fit the many-warded lock of human nature. "They are spirit and life," and therefore quicken men wherever they find entrance to his nature. Like the sun, to which He is so often compared, there is in Him the subtle power to develop and call into beauty and fruitfulness every plant in the human garden. Like water, to which He is also compared, He brings life wherever the stream reaches. Like bread, men are able to feed upon Him by faith and grow strong. Thus "He is the desire of all the nations," and "to Him at last shall the gathering of the peoples be." Put this to the hard test of experience, and say whether Christ be not the true leader for life, whether under His leadership

manhood does not grow to its noblest development and greatest perfection. Certain is it that where the influence of the Son of Man is mightiest, there the nation reaches to the worthiest life; where that influence is deepest in the heart, the life is most rich in grace and beauty. Where even the hem of His garment is touched, virtue goes out to the trembling applicant. Even where Christianity is most weakened by foreign admixtures there is an influence which the purest of other faiths does not exert. And when the day comes, and it is surely coming, in which Christ shall be the Alpha and Omega of Christianity, in which His fair face shall no longer be obscured by vain traditions, or His tender voice lost amid jarring metaphysical doctrines, the world will behold a sight so fair that with grateful hearts it will cry, "What hath God wrought!" And our wisdom is to press through the throng of rabbis, priests, dogmatists, which, now, as of old, surround the Christ, until we "see no man but Jesus only." It is said that San Bernardino, of Siena, when preaching was accustomed to hold in his hand a little tablet, on which was engraven, in a circle of golden rays, the one word *Jesus*, and on one occasion the multitude were so moved that they afterwards erected on the spot a monument inscribed with one word—Jesus. And when the time comes in which the Church shall realize that Christ is the *one* Leader and Savior of men, a greater triumph will be reached, for He will be "formed in their hearts the hope of glory," and those without, "taking knowledge of them that they have been with Jesus," will cry, "We will go with you, for we perceive that God is with you."—*Ex.*

MORAL ADVANCE.

One of the questions that occupy the minds of the thoughtful at the turning point of the centuries is this: Is the moral progress proportionate to the advancement in other directions? This is a most important question. The increase of wealth, the diffusion of culture, the flourishing of arts, are not by themselves a sufficient guarantee for the future. Civilizations have perished in past centuries, and their monuments been buried under the dust of ages; not because the arts and sciences were neglected, but because the very life and marrow of the nations that were the standard bearers, had become so affected by moral disease, that they were unable to stand the onslaught of barbarous hordes, and defend the light and treasures entrusted to their care.

W. T. Stead pointedly asks, what the century has done for the family life, to make it more close, more affectionate, more sacred. And he finds on the one hand the decay or the entire abandonment of family prayers, and the increase of the facility and the practice of divorce. On the other hand he finds an increased attention in the welfare of the child. Universal education is the creation of the past century. He also points the growth of that Christian sentiment, which has found its expression in more or less socialistic efforts for the emancipation of mankind, from whatever remains of the various forms of slavery inherited from the past. So far there has certainly been encouraging moral progress.

It seems to us that the world now is in many respects similar to what it was at the commencement of our era. Then there was a great, dominant world power. Sciences and arts flourished. Militarism went hand in hand with commerce. Old religions were crumbling and "reason" unfolded her banners on the pinnacles of pagan sanctuaries. Popular morality was rapidly falling downward to zero. But almost unknown to the general observer of events, a new force was brought into the world, cradled in the mountains of Judea and fostered among the so-called lower classes of people, which was destined to change the entire complexion of the world.

It is so now. The world crown has been shifted from the brow of the Latin races to that of the Anglo-Saxon. We find to-day militarism and commercialism as the dominant influences of the world. Knowledge is increased as never before. But respect for authority, divine or human, is becoming rare. The spirit of murder is abroad among the nations of the earth. The evils of drink are visible on all hands. And worse than all, the indifference to the doings of the prince of darkness, through his numerous instruments, is more apparent than ever. People profess to deplore the lives wasted, the homes wrecked, the crimes committed, but as a matter of fact they care but little. "Am I my brother's keeper?" is the question that would be heard on all hands, were the sentiments of many to be interpreted correctly. At times the way in which elections are managed and legislatures controlled, causes alarm, but generally the matter is passed over without comment. Who cares? The consciousness of many individuals is sinking into a state of coma, except when the question is of making money. The distinction between classes is, therefore, becoming more and more marked. The victory over slavery is far from complete.

But the leaven is already now at work, that will eventually penetrate the world and preserve it from moral decay. We believe its effects are plainly visible. There may be drinking and profanation of the divine name, but those who indulge in such things can not lay claim to recognition in the society of ladies and gentlemen. The spirit of war and murder may be abroad, but never before had the angel of peace brighter prospects than now. There may be much hypocrisy and untruth in the world, but even the hypocrite and the liar finds it necessary for success, to masquerade in the garb of sincerity and truth. Everything considered, there is wonderful progress, both in moral and humane respects, and if an inquiry were made into the causes of this progress, it would be found that the establishment of the Church of Jesus Christ of Latter-day Saints has not been the least factor in this advancement. This Church has unfurled a standard of morality, of liberty and intelligence, which has been largely followed even by those who would gladly see the standard bearers nailed to a cross, or driven to the catacombs. And thus history repeats itself.—*Deseret News.*

THE ORIGIN OF FREEDOM.

THERE is an impression that the true conception of freedom is a treasure which the Anglo-Saxons inherit from Rome, or that it is a Roman thought

planned by Roman education in the hearts and minds of the Anglo-Saxons. This is a mistake. This divine idea of freedom was brought by the Anglo-Saxons from England to America. To England it was brought by the Teutons and the Scandinavians. To them it was brought by their noble forefathers from the borders of the Black Sea at the beginning of the Christian era. The road they traveled can at the present time be traced by the rude but substantial vaults which they erected for the protection and in honor of their dead. It is by these immortal monuments, built for the safe keeping of the immortal remains of those lovers and instigators of freedom, that the route they traveled from the borders of the Black Sea, and to the Scandinavian peninsula, can be traced, where in a place called Sigtuna, not far from where the city of Stockholm now is, they made their first real stopping-place. Here, on the basis of freedom, they formed a government, and built a city, whose first and most important establishment was a temple, wherein were placed twelve wise men, whose duty it was to look after the welfare of the people, and educate them in all the wisdom and knowledge they had brought with them from their beloved Asgard, whence they were driven by the Romans, and were forced to seek a country where they could enjoy their freedom unmolested by the barbarous Oriental and Roman monarchies.

Oriental scholars and travelers tell about the magnificent ancient structures, temples, palaces and pyramids in the East, declaring them to be proofs of the high education and civilization existing among the nations who built them. At the same time they point to the absence of such monuments in the countries of our Scandinavian and Teutonic forefathers. But those buildings are really a sign of a barbaric and most abject slavery. It cost hundreds of innocent lives, both of men and women, and much blood to rear those structures. Prisoners of war were forced to bring the massive boulders, under the lash of the merciless task-masters, to their places. The absence of such structures in the Teutonic and Scandinavian lands is undeniable proof of the freedom of the ancient people who inhabited the borders of the Baltic and the North Atlantic.

I will cite an incident of Swedish history during the latter half of the 11th century, as related in the Life of Saint Olaf, king of Norway, (Ancient Northern Histories, Vol. 4., page 160).

"There had for a long time been much enmity between the king of Sweden and the king of Norway. Finally, Olaf, the king of Norway, came to the conclusion that he would send messengers to King Olaf of Sweden, to sue for peace, at the same time asking for the hand of the latter's daughter, Ingergerd. Ragnvald, the earl of West Gothland, interceded with the king of Sweden in behalf of the Norwegian ruler, and his ambassador, whose name was Bjorn. The king of Sweden then called a large assemblage, at which he used disgraceful language regarding the king of Norway, and in scornful and threatening terms called Earl Ragnvald a traitor for having made friends with the king of Norway. Then a worthy 'lagman,' by the name of Thorgny, arose and said: 'The people of Sweden are not any longer going to suffer from your indiscreet and haughty manner. We are tired of this trouble, which has cost us losses, both of

lives and property. You can take your choice, either to do as King Olaf of Norway asks of you, viz., to make peace with him, and let him get your daughter Ingergerd for a wife, or else we will rise against you and drown you in that swamp, as was done to another king like you forty years ago. You know that it is by our consent only that you are a king, and you must carry out the will of the people, or else they will kill you, and make someone else a king, who will respect and do the will of the people.'"

It is needless to state that King Olaf consented to do as Thorgny told him. I could give many authentic proofs to show that the Scandinavians not only elected their own rulers, but made them do the will of the people

It is from this source that the spirit came which moved Jefferson and his American compatriots to declare their independence.

As absurd as it may appear to many, yet the time is not far distant when the United States of America will have attained such magnificent power and influence that the President thereof, in conformity with the authority vested in him by the people, shall say to the other powers of the earth, "Hitherto and no further."—JOHN THORGEIRSON.

THE JOY OF WRITING.—There is, too, a joy, an intense, indefinable joy, when suddenly, as you turn to utter some trivial remark or bend down to light a spill for your pipe, an idea, an inspiration, as you are pleased to call it, flashes into your brain and illumines the darkness of your sterility. There is a joy when, in the throes of composition, you suddenly strike on the happy expression, the appropriate word or the new combination of words, and you are glad that a great phrase is born into the world; there is a joy when you write "Finis" to a book, the satisfaction in the accomplished task as you complete the work which has been crushing you for months or years; there is a joy of proof-sheets and an ineradicable delight in the handling of the first copies of your own new book; there is a joy of reviews, the bitter pleasure of comparing the contradictory verdicts of the critics, of discovering the reviewer's ignorance or tracing the cause of his spite; rarely, too rarely, there is the joy of acknowledging the debt you owe to his criticisms, the advantage your next edition will derive from his corrections, and the delight you feel in reading his well-written review. There is joy, again, rarer still and yet more precious, in the note from your publishers which informs you—ah, how seldom! in prose so bad, so business-like and yet so honey-sweet!—that a new edition has been called for, that a reprint is in contemplation.—CECIL HEADLAM.

To the inexperienced and innocent there seems to be a dash and spice in the life of the worldly which does not belong to their own quiet lives. Their imagination helps to produce the deception. Then their curiosity urges them to taste the forbidden pleasure. Sin always is a delusion, and the evil one is a deceiver. To those who have yielded to temptation sin soon reveals itself as hideous, disgusting, loathsome. Sin is wholly evil and altogether degrading, and is to be shunned as one would flee from death.—*Reformed Church Messenger.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 21, 1901.

A GREAT REFORMER.

Joseph Smith might justly have claimed to be a great reformer, for he defined those principles which take hold of human nature and its relations, and without which all reforms are but auxiliary and comparative; for true reform must be radical and far-reaching, the product of intelligence and capable of application.

Reform to be permanent must be based on fundamentals. It is hard to purify a stream if the fountain is at fault, it is difficult to correct an evil unless the cause is understood, it is a difficult thing to redeem man unless you know how far he is fallen, because he is the subject of a three-fold relation, and light is needed on each of these if change is to be permanently beneficial.

Joseph Smith drew from the fountain of revelation a knowledge of man's relationship to his Maker, of man's relation to his fellows, and of his duty toward himself. As to the first, he received those keys which proved that man was and is the offspring of Deity, that all are the sons and daughters of the living God, and that that fact demands submission and obedience, that law determines this, that man's interests are subserved only by this attitude, and that to rebel and resist is death, while to understand—to know—is life eternal.

Man's duty toward his fellows must be subject to the thought of one common origin; this determines brotherhood, sisterhood, and insists on honesty, kindness, respect and common interest. Self-knowledge means personal virtue, righteousness, dignity, personal care and the legitimate use of every function and attribute which has been given for utilization.

Religion covers all this ground and more. As a cultivated force it will be operative in these great primary directions; duty and privilege are handmaids of true religion, its corner stones are fidelity to God and Christ, the foundation is revelation from on high, and the building (society) is, or should be, the natural outgrowth of a positive unity of intent and action.

Now one of the most important factors in producing righteous society, is an understanding of the relation of the sexes toward each other; if this is crude, if the relation of husband to wife, and children to parents is not understood, if it is perverted or abused, the whole fabric will be faulty, order, equity and consideration will give place to lawlessness, abuse, corruption and death. To provide against irregular association or promiscuous intercourse, rules and bounds have been established in that order which we designate marriage. This is of divine origin as is man himself, for

"marriage," says Paul, "is ordained of God," this is the authorized safeguard of the race, the barrier in favor of order, virtue and propriety, for "out of it are the issues of life," of it posterity is moulded, under the influences which prevail in that relationship the home will become a heaven or it will degenerate into a hell. For true marriage the world is richer, happier, better, while for unsanctified marriage, where it is used for other purposes than was intended by its founder, there "is confusion and every evil work."

In olden times marriage was a solemnity—a sacrament—those entering it desired or claimed the sanction of religious authority, a priest or minister, save in a very few cases, was deemed essential. Now, as a purely secular or civil contract, it is not a holy bond, it is not of God necessarily, no religious sentiment sanctifies it, though some may enjoy a fair degree of happiness even then, and it is not unfair to state that many who enter into the marriage covenant under religious sanction and with all ostentation, care little about that particular feature, save that it is customary, it is fashionable and respectable; being the one event in life, to a woman, at least, it is made the most of, the marriage becomes greater than the ceremony, its publicity more than either.

True marriage, like all other ordinances of God, is an eternal union. Man's marriage arrangements, civil or so-called sacred, are bounded by time, death ends all, and so thoroughly does this idea dominate the world religiously, that no expectation of association or union enters into ordinary thought, men quote "there is neither marriage nor giving in marriage in the resurrection." Angels, when represented in the art world, if of any sex, are supposedly females; the inference, however, is that then sex is abrogated, for "they are as the angels in heaven." All the old love, sacrifice, interest and association perish in the using, though here and there affection is warm and strong, and there is a vague hope that these enjoyable characteristics *may* remain, and in some way enter into that undetermined day of the future.

The Catholic church dignifies into a sacrament this holy order of God, and rather inculcates than otherwise the idea that "marriage is ordained of God" as such, and its teachings are in no way favorable to divorce, for, say they, "what God hath joined together (by the authority of His Priesthood) let no man put asunder"; but this admission leads to another dilemma for the controversialists at least, because in that communion there are thousands, doubtless, where in case of a wife's death after family, the husband has *remarried by the same authority*, and raised another or more families, requiring the same sacrifice, commanding the same affection, needing the same attention as did the first, and as a consequence entailing a marriage relation, dual in its nature, or in other words establishing and perpetuating in the life to come what is scouted as polygamy here, for surely, if sanctioned and sealed, if reaching into the eternities, no power in heaven would repudiate its own authority, or demand that separation when parties to the holy *sacrament* do not themselves desire that that sacred bond should be torn asunder. We sympathise somewhat with the logic of facts as determined by the holy Catholic church.

Now, in the midst of ignorance, indifference and doubtful authority, the Prophet Joseph declared the word of the Lord, he seemed to comprehend, almost intuitively, we will say inspirationally, the sacred and eternal character of marriage. He did give us to understand that under the authority of the Priesthood, which he restored, that "whatsoever it sealed on earth should be sealed in the heavens," he did come at the great, grand truth that the family relationship, rightly entered, was also eternal; that a man could righteously say, "Here am I, and the children thou hast given me"; that these should be the nucleus of His kingdom and rule, until His posterity should be "as numerous as the stars, or as the sands on the sea-shore for multitude"; that this is reward for toil and sacrifice, and the glorious fruitage of that obedience to the law which says, "be not unequally yoked together with unbelievers," for to do otherwise may involve lengthy and continuous separation. Yes, the marriage question *is* a serious one, by too many "entered into at pleasure to be dissolved at leisure," by vast numbers without forethought, without judgment, without consideration and prayer, far too many "sow to the wind and then reap the whirlwind," it is a temporary trick of the flesh, without faith, without intelligence, and without God! The Gospel restores its primitive God-given character, it teaches how to sanctify its duties, to bear its responsibilities, and to endure its trials. "Oh that my people were wise that they understood this," for "then might peace flow as a river, and their righteousness as the waves of the sea."

N.

Important.—With this week's Stars each Conference will receive many copies of President Snow's timely "New Year and Centennial Greeting." It is republished on good paper, with portrait and signature of our devoted President, and in such a form that it can be easily and nicely enveloped for judicious distribution. It is suggested by President Lyman and his associates that these should be mailed or delivered to every newspaper editor, minister and influential person in their several localities, and it is believed that the Elders will give special attention to this, so that a class may be reached who can appreciate the spirit of "the latter manifesto," and enjoy its lofty diction and glowing sentiment almost as a revelation.

Whatever is done, brethren, let it be done well, in a dignified manner, and without defacing, crumpling or soiling, so it may command deserved attention, be read carefully, and perchance preserved as the official utterance of our Prophet, Seer and Revelator, and as he himself suggests, as the voice of a misapprehended but a mighty and a growing people.

Two of Them.—District Meetings were announced for Oldham, Lancashire, on the 17th inst., and in Ystrad, Wales, on the same day, so on Saturday Presidents Lyman and McMurrin went to the former, and the scribe took the longer trip to Cardiff. At the former place two excellent meetings were held, the meeting-house was full, and among them were a goodly number of strangers. The old places have been long worked over, but all the time there are enquirers and more or less baptisms, for the

prophet said it should be "as the gleaning of grapes when the vintage is done."

In Ystrad there was a newly opened field, comparatively, and the brethren had laid themselves out for a good time. A Saturday evening's visit was had to a fine, religious family in Cardiff, (Mr. Harlings), where the Gospel was new, and commanded intense attention; the fruit thereof may come after many days. The trip into the Rhondda Valley was pleasant. A good meeting on Sunday morning was given to the local Priesthood with great profit, then afternoon and evening meetings, the latter being the heartiest and the largest. Monday morning the Elders were all present and reported their labors and prospects. Quite a stimulus had been given them at the late Conference visit by Presidents Lyman and McMurrin, and this awakening was established by these later meetings. After dismissal President Aagard and Elder Naisbitt visited several of the Saints, and had a hearty greeting everywhere, all preparatory to the evening Social, which was a fitting climax to a most interesting time. The Social was unique, as the contributors were mainly non-members. Some of them had not only been competitors, but successful in the late Eisteddfod in London. The singing was fine, and it culminated with the introduction of some thirty voices in concert, all men, under the direction of Mr. Dan Evans, who is an ardent lover of music and a good leader, as was evinced by the harmony, precision and cultivated abandon of each one, all miners and all of that vicinity. The reputation of the ancient Bards is immortal in the hands of such gifted singers. We domiciled with an exceptionally whole-souled host and hostess, Brother and Sister O. Gorman, to whom, as well as to many others of the Saints, to President Aagard and the Elders we tender our heartfelt acknowledgments for a season never to be forgotten. We ought to say that probably we were all indebted for the feast of music and the flow of song to Elder Edwards, who leads the singing at Cardiff, and who, by his musical ability, attracted to us these clever singers of the Rhondda Valley. Elder Peters was a capable chairman.

It is with profound regret that we are suddenly called upon to dispense with the services of Elder Henry Horsley, in the office at "42," he having been released by the First Presidency on account of the serious sickness of his beloved wife.

Brother Horsley sailed on the *Teutonic* on the 20th inst. for New York. We hope the trip will be propitious, and that he may greet his wife again in this probation, and if it is the Lord's will that she may fully recover to the enjoyment of her husband and family for many years to come. Bro. Horsley's quiet, devoted, untiring character has endeared him to all his associates in the ministry, and especially to those in this office, who part with him with great regret.

Going.—Elder G. Fred. Wright, who arrived here February, 1899, was appointed to the Bristol Conference, where he labored about a year, when he was transferred to the Liverpool office, where up to date he has been indefatigable in duty, pleasant in manner, true to his duty, and able to

retire with honor from the trying duties, business and otherwise, which have fallen to his lot. We wish him a pleasant journey, a happy marriage and a successful future.

It was the pleasure of the Presidency here to receive, from Utah, the marriage notice of our late London Sister, Susanna V. Lane, to Elder Simon Hibbard, of West Jordan. If not too late we wish them all the felicity that they can desire. Both understand the Gospel and have tasted of the responsibilities of life, and some day we may congratulate them when less than 6,000 miles from the banks of the modern Jordan.

Releases.—Elder James Howard of the Birmingham, Gilbert M. Green of the Irish, Heber H. Davis of the London, Joseph Davis and Hyrum Hilton of the Manchester, and Geo. O. Webb of the Newcastle Conferences respectively, are each honorably released to return home on the s.s. *Commonwealth*, sailing from Liverpool on February 28th inst.

Transfers.—Elder Henry M. Haslam is hereby transferred from the Sheffield to the Manchester, Elder David Athay is hereby transferred from the Manchester to the London, and Elder Joseph Jackson is hereby transferred from the Bristol to the Nottingham Conferences respectively.

Elder Lorenzo Anderson, now laboring in the Copenhagen Conference of the Scandinavian Mission, is hereby transferred to the Iceland Mission, to labor with Elder John Johannesson, who has been there for some months without a companion.

Elder Caleb W. Haws is hereby transferred from the Grimsby Conference to this office, 42, Islington, Liverpool.

Conference Notice.—The Semi-annual Meetings of the Grimsby Conference of the Church of Jesus Christ of Latter-day Saints will be held in the St. George's Hall, Story Street, Hull, on Sunday, March 10th, 1901. Meetings will commence at 10:30 a.m., and at 2:30 and 6:30 p.m.

ABSTRACT OF CORRESPONDENCE.

[*Concluded from page 109.*]

"I. Tim. 3: 2 and 12 is quoted by some as meaning let bishops be the husband of 'only' one wife, and deacons the same; but I have as much right to say let bishops be the husband of 'at least' one wife, as those who force the 'only' into the meaning. I believe these are the latter days in which, among other things that should happen in them, seven women are to lay hold on one man, etc. Isaiah 4: 1, 2 and 3 proves that it will be righteous of them and the man to do so.

"Now I don't know where you got your information as to the 'notorious life' of Brigham Young, but I have lived for the last eight years among the people he lived with and led, and have seen a good deal of the work he accomplished by the help of God, have heard the testimony of those who

were his companions and personal associates, and those who, though not perhaps brought into personal contact with him, have thrived and prospered under his godly guidance and influence, and from this experience of mine I can assure you that if you have heard any accounts which represent him as being immoral, unjust or dishonest, or anything else besides a God-fearing and God-inspired leader, who accomplished a marvelous work for God and those who followed his lead, then your information has been incorrect, and furnished by those who were misinformed, or else wilfully misrepresented the facts of the case.

"Now, although the Latter-day Saints still *believe* in polygamy, since the government has enacted laws forbidding it, the Church, one of whose teachings is to obey the rules of the land, have forbidden any more polygamous marriages to be performed, and since that time, although those who had a plurality of wives have perhaps not abandoned their families, there have been no more second marriages of the Latter-day Saints. But as we believe that if we are married according to the law of God, and sealed by those who hold the same sealing, binding and loosing power that Jesus committed to Peter, that we shall, after the resurrection, through all eternity have our wives, and that if we do not marry *by this law*, after the resurrection we can not have any wife, and shall be alone in that respect, and incomplete or imperfect, as (I. Cor. 11: 11) if woman was created for man, surely not for this life only. Adam and Eve were created *immortal* (and only became mortal after committing sin), but God gave Eve to Adam without any limitations. He did not give her to Adam until they had become mortal and died *only*. Eve belonged to Adam before they were mortal, as well as after, and unless it had been expressly stated to them, would in all justice belong to each other when they regained immortality—or their redemption would lack completeness.

"I have not read any of Swedenborg's work, but we, as a Church, are prepared to receive any *truth* wherever it is found, and have a sure means of knowing what is truth and what is not, for our Savior promises that 'If ye *will do the will of my Father*, ye shall know of the doctrine,' and that applies to any and everyone *who will do His will* and earnestly seek for that knowledge which is truth itself."

From Brother T. G. Webber, Superintendent of Z.C.M.I., we have the following gratifying items. We claim leniency for reproducing them; but Brother Webber is well known to hosts of the brethren and they will appreciate his report of progress as we do ourselves:—

"We are plodding along here at the store much as usual. On the last of December we took stock—a month earlier than usual—so as to give the Dry Goods department a chance to get in their spring goods in January and send drummers out early. The result of our stock-taking was quite satisfactory. We made enough to pay our 8% dividend for the coming year, and have added some to our reserve fund.

"At Ogden we have built on the west side of the store a fine hardware and grocery department, and have changed all the front east windows, enlarging them and lowering them, so when dressed the show goods can

be seen from the sidewalk. You will no doubt remember the east windows were small and high above the sidewalk.

"Brother Watson (the manager), is now bishop of the 3rd ward. Capt. Wright (once of Goole) calls now and again and he seems to enjoy better health than he did a few years since.

"As you get the *Deseret News* you are no doubt well posted as to what is going on here.

"I had a very nice letter from Brother Geo. Q. Morris thanking us for the range. He says it reached him in fine order and gives complete satisfaction. The letter in relation to this range from the Presidency of the European mission, I read at our last Board meeting and all were gratified that the timely gift gave so much satisfaction.

"President Geo. Q. Cannon has greatly improved in health by his trip to the Sandwich Islands. The people there almost worshiped him in their joy at once again having him with them.

"All your old friends here are well and wish to be kindly remembered to you."

Elder A. M. Musser, of the Historians Office, Salt Lake City, who says he is 71 years old, writing on other matters, incidentally gives an interesting memento of old time conditions, which we reproduce that it may be enshrined in the Star, although we ask his pardon for the liberty we take:—

"I have four missionaries in the vineyard, all on the Pacific Islands. My sons take readily to missionary labors, which gives me great joy. I have a Kanaka grand-son, a Filipino grand-son, also a Ute grand-daughter, born to me last year, three different grand-mothers.

"Our Legislature is now in session. The Anti-compulsory Vaccination Bill has passed both houses by large majorities. It is possible the Governor will veto it. Should it be so, no doubt it will be passed over his veto.

"The weather is fine. Health of the Presidency, the Apostles and people generally good, but some few mild cases of small-pox are in the State."

"MORMONISM" IS INTELLIGENCE.

The *New York Mail* and *Express* makes a note of what is termed the "constant and apparently subterraneous activity" of the "Mormons," and then continues:

"It is claimed by its adherents that in recent years, when many evangelical denominations have showed but a slight increase, it has been adding to its membership by leaps and bounds. For such a condition, the remedy, it is obvious, is not to be sought by those who believe that Mormon teachings are unwholesome, in any constitutional amendment, but in the diffusion of intelligence among the primitive populations whence converts are drawn."

There are two egregious mistakes in this. The first is that "Mormonism" is engaged in activity which in any sense of the word may be called "subterraneous"; and the second is that the "diffusion of intelligence" is in any way detrimental to the spread of the Gospel. On one occasion our Lord and Savior marveled that His immediate followers, though so long asso-

ciated with Him, did not know Him. It is as much of a mystery that the moulders of public opinion in this country, though "Mormonism" has been present here for over half a century, fail to understand even its first principles.

"Mormonism" is in no way a "subterraneous" force. It has been proclaimed these last seventy years from the housetops in every land, broadly speaking. Like the message of that angel in the Apocalypse, who planted one foot on the land and one on the sea, thus encompassing the earth, and roared like a lion, the messengers of the Gospel, from the Prophet Joseph to the humblest missionary, have uttered the voice of warning in churches and meeting houses, public places and the family circles; they have gone before the magistrates and legislatures and explained the nature of their mission; they have endeavored to set forth their principles through the periodical press and numerous publications. The sound of their voice has, indeed, gone forth to the uttermost parts of the world. At times their enemies have endeavored to silence them by mobbings, by the closing of public gathering places to them, by various un-American methods, including imprisonment and killing; but they have overcome all obstacles and are still faithfully bearing their testimony to the world in the open. Whatever may be said of "Mormonism" by those who do not understand it, it cannot be truthfully charged that it is aiming at secrecy. Its great strength is in that its followers are conscious of their mission, and honestly convinced that their own salvation is conditioned on their faithfulness to the charge given to them, to let their light shine unto all men.

Equally groundless is the supposition that "Mormonism" can be injured by the spread of intelligence. In every land under the sun it has received adherents from among the most intelligent and enlightened classes. "Mormonism" teaches that intelligence is the glory of God, and that ignorance is a great obstacle in the way of eternal exaltation. The "Mormons" are endeavoring, themselves, to diffuse intelligence wherever they go, and their success is testified to in their schools and institutes of learning at home, in the achievement of the youth they send forth to colleges and universities abroad, as well as in the interest taken by the Saints everywhere in all that pertains to sciences, arts, literature and the general progress of mankind. They look forward to a time when the more general diffusion of intelligence in the world shall prepare it for a more general acceptance of the Gospel. Through ignorance people are held captives in the chains of the superstitions of past ages. With the dawn of light these are broken, and the freedom of soul and conscience is enjoyed without which no one can accept and enjoy the teachings of what the world calls "Mormonism."

These facts are well known by all who are familiar with that religious system. But as its opponents persist in their endeavors to create the impression that it is to be classed among the slimy monsters that hide as soon as the sun rises and dispels the dark shades of the night, it seems necessary to state again and again that this is not true. "Mormonism" hails with joy every forward step taken by the bearers of light and knowledge. They are its allies and its friends. They, too, are the instru-

ments in the hands of the Almighty for the bringing about of the purposes for which Joseph, the Prophet, was raised up in this century—the religious and political emancipation of the race, which will culminate in the Millennial reign of the Son of God.—*Deseret News.*

NEGOTIATIONS are about to be entered upon between representatives of the Cherokee nation and the Governor of the State of Sonora, Old Mexico, whereby large tracts of land will be transferred to the Cherokees for their use and occupancy. If the deal goes through, the Cherokee Indians will depart from the United States. The reason for this proposed emigration of the Cherokees is discontent with the conditions in the United States, coupled with a wish to settle in a place where there will be more freedom and opportunity. The Cherokee nation is one of the most progressive of the five civilized tribes now located in Indian territory, and owns about five million acres of land. There may be a difficulty in disposing of this in order to carry out the plan of emigration. The departure of the Cherokees will, it is said, mean the gradual slipping away of all the other Indians in the territory. There are now thirty-five thousand Cherokees in Indian territory, and the other tribes will each average as many. They are the Choctaws, Chickasaws, Creeks and Seminoles.

IN THE RAIN.

Out of a cold, grey sky
The shivering raindrops fall,
The crocuses wake and sigh,
Up spring the daffodils tall,
And over the weeping earth
The dear Lord watches all.

Down from the sapphire height
Of heaven the sunbeams fall,
The sparrow above in the light
Sits brooding her nestlings small,
And over the laughing earth
The dear Lord watches all.

For out of God's own heaven
The love of God is shed;
When gladsome days are given,
When light and joy have fled,
Our Father is watching all,
And we are comforted.

God of the sun and the rain
We trust Thee fearlessly,
Through years of grief and pain
The Christ's kind face we see;
Though clouds in the sky hang low,
The dark hides not from thee.

HETTA L. H. WARD.

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